We observe further that history and the comparative
study of religions are also revealing the fact that all the re-
ligious faiths of men in their deeper meanings are one ; social
science shows that all social interests are one; ethnology
declares that humanity is one ; biology establishes that all
life is strangely one; astronomy and kindred sciences
proclaim that all worlds unite to make one orderly and
harmonious universe—over all and through all of which is
one Power and Intelligence and Love—
Ekamem adwitiyam
of the Rishis.
He is the One all-pervading Being who reconciles dis-
cords and reminds us that man in his myriad phases is also
an indivisible unity. In Him, the poet, the prophet, the
saint, the martyr, the philosopher, the sage or whoever is
exalted to that high state, are all one in spirit and substance.
All poets sing the different verses of the same great song^.
All prophets deliver different parts of the same great message.
All saints and martyrs exemplify in their lives the different
phases of the same absolute self-surrender to His Divine Will.
All philosophers and sages illumine different points of the
same unsolved mystery of His Being.

Likewise all great artists and scientists are one in Him deriving their inspiration from Him alone. He is the ultimate explanation of the analogies which exist in them all. In the language of Emerson, *It They are the re-appearances of Hzs One Mind working in many materials to many temporary ends: Raphael paints His wisdom; Handel sings it; Phidias carves it, Shakespeare writes it; Wrenn builds it, Columbus sails it, Luther preaches it| Washington arms it; Watt mechanises it"* He, the Great God, is the One all-inspiring Medium. All service and all philanthropy is thus translated into divine illumination in and through every heart and every life, because He is th6re, the gracious Inspirer and Sus-tainer. Whither can we turn if not towards Him ? Where-can we search if the search does not lead us unto Him ? **We**